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DIOCESE OF SARUM.

T O W H I C H A R E A D D E D ,

D I R E C T I O N S

R E L A T I N G T O

ORDERS, INSTITUTIONS,

A N D

L I C E N C E S.

B Y

SHUTE, LORD BISHOP OF SARUM.

S A L I S B U R Y :

P R I N T E D B Y B . C . C O L L I N S ;

A N D S O L D B Y

B. C. COLLINS, and E. EASTON, Salisbury ; SMART and
COWSLADE, Reading ; RIVINGTONS, London ;
And J. FLETCHER, Oxford.

M,DCC,LXXXIX.



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L E T T E R, &c.

REVEREND BRETHREN,

THE subjects of this Address relate to some events very interesting to the church of which you are ministers, because very interesting to morality and religion: to some topics of serious consideration, which concern your temporal situations, and religious duties: and, to others, which cannot fail to influence your conduct as friends to the future welfare of the Church of England, and the due instruction of the people committed to your care. On the several subjects which fall within these views, I felt it my duty to deliver my sentiments to you collectively on a late and former occasion. I am still anxious to leave them with you individually

dually by this mode of communication, as a testimony of my affection for my Clergy ; and my solicitude for their temporal and eternal interests.

§ 1. THE events to which I allude are the progress of Sunday education ; the exertions of private persons and societies for the promotion of piety, decency, and good order ; and, above all, the Royal Proclamation for the restraining of wickedness and vice ; for the maintenance of religion and virtue ; and, as the means of attaining these invaluable ends, for the due observance of the Sabbath.

Two years have now elapsed since his Majesty was induced, from motives of paternal regard for the morals of his people, to issue this proclamation. The call to obey it's injunctions more immediately affects magistrates, as, vested with authority to execute the subsisting laws against drunkenness ; cursing and swearing ; gaming, especially in public houses ; lewdness and debauchery ; profanation of the Lord's day ; publication of obscene and impious books and prints ;
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yet it extends to all persons who possess the means of assisting to remedy or to lessen those evils, which, if unrestrained and undiminished, will throw down every barrier which law and religion can oppose to them. But the Parochial Clergy, by an express clause, are commanded " to read the proclamation, " at least four times a year, in their respective Churches and Chapels, immediately " after divine service; and to incite and stir " up their respective auditors to the practice " of piety and virtue; and the avoiding all " immorality and profaneness." With this Royal command, in both its parts, all of you, I trust, have hitherto complied, and mean to comply in future.

As teachers of religion, we cannot but most sensibly feel the benefits which result from that influence which flows from the support, the countenance, and the example of the Sovereign. Let us therefore convince the world by our behaviour, that our gratitude to God for the late act of mercy, which restored a sovereign most justly endeared by every tie to a loyal and affectionate people, is not merely the gratitude of a day, but a

fixed principle impressed upon our hearts, and regulating our lives. May this consideration animate our zeal in the constant performance of those duties, which constitute the peculiar utility, business, and ornament of our profession. And may we uniformly enforce on the minds of the people this most important truth, that the best return to heaven, either for occasional or permanent blessings, and the best means of securing their continuance, is by national reformation.

THIS proof of his Majesty's attention to public morals, has given rise to a laudable institution, intitled, A Society for carrying into Effect the Proclamation for the Encouragement of Piety and Virtue, composed of Members high in Rank, Fortune, and Character. The general views of this respectable body are sufficiently indicated by the name they have assumed. What they have done, has been recently notified to the public. With these commendable views, it is incumbent upon each of us to co-operate within his respective sphere of action. Each of us, however contracted that sphere may be, possesses the power of promoting a national

tional reformation, by conscientiously promoting a personal one; by correcting whatever may be wrong in his own temper, conduct, and example; by striving to influence those with whom he is connected by domestic or pastoral ties, to labour at the same great ends of existence; and which alone can render existence happy, either here or hereafter.

THAT the degree of success attending the meritorious plans of this society will answer our most sanguine expectations, is what I cannot venture to affirm. But there can be no doubt that it will exceed the narrow bounds which coldness, indifference, and despondency may be disposed to set to their efficacy and progress. Whatever sentiments men in those two opposite extremes may entertain, we should steer clear of both: neither indulging ourselves in the visionary ideas of sudden, rapid, and universal improvements in manners and in morals; nor allowing ourselves to despair of that change for the better, which may be produced by our steady, temperate, and persevering efforts in prosecuting those regulations which authority has en-

forced, and public virtue has adopted. As this pious act of the Sovereign has excited, may we not hope it will continue to keep alive a spirit of attention in every friend of his country, to the fatal consequences which must flow from profligacy and licentiousness; and prove ruinous to national prosperity, happiness, and credit. That lukewarmness of pursuit in such a cause, which may perhaps be excusable in others, is culpable in us. It is abandoning the post to which we are appointed, and for the maintaining of which we are responsible. Arduous as the task confessedly is of eradicating vice matured and hardened by years and habit, yet still it is our duty to make the attempt. Should we, however, after all our endeavours, fail here; a fairer prospect opens before us in the rising generation. In that of the lower ranks of the community, we have reason to hope much good has been already done by the introduction of Sunday Schools; and much more may be expected, in proportion as the scholars increase; who, on a moderate calculation, are supposed to amount at this time to 300,000.

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WHATEVER speculative doubts might have been entertained with regard to the propriety and benefits of Sunday Schools in the infancy of the institution, they have now for some time been dispelled, and the question decided on the ground of experience. The trial has been made for five years in parts of this diocese, and I trust bids fair to justify my recommendation, by becoming most extensively beneficial to the morals and religious habits of the common people, under the superintendence of the Parochial Clergy ; to whom, as these schools stand principally indebted for the countenance they have received, they must in great measure depend for their permanency. To my opinion of these seminaries you can be no strangers, both from the establishment of them in many places, at my suggestion ; and from the printed regulations which, at an early period, I circulated among you, and which have been greatly improved by subsequent lights and information*. As their nature and design have been well explained

* See the present Bishop of London's, Mrs. Trimmer's, and other valuable publications on this subject.

in a variety of publications, I shall detain you no longer on this head, than to briefly mention those arguments which appear to me to intitle this plan of educating the poor to general protection and support.

1. THE learning the children acquire at these schools is confined within it's proper bounds. It enables them to understand the principles, and habituates them to practise the precepts of Christianity, while it does not indispose them to manual labour, and the more active duties of their humble, but most useful sphere. They are taught, under the sanction of the gospel, to believe the existence of God, and an over-ruling Providence ; that a regular attendance on public worship ; a conscientious performance of private prayer ; a reverential respect for the Lord's day ; a habit of industry, sobriety, patience, and contentment, are certain means of insuring success to their honest labour ; obtaining the favour of the Almighty ; and, through the merits of a Redeemer, the rewards of eternity.

2. IN proportion to the encouragement given to these schools will be the number of children

children constantly brought to church ; who otherwise, neither from the example, nor commands of their parents, might have gone thither. They consequently would have been deprived of all those comforts and benefits which flow from early religious public instruction to the individual and the community. They would never have been influenced by those associations, which give to the mind it's proper bent ; regulate the passions ; form the tenor of future life ; and render man useful or pernicious to himself and to society.

3. ANOTHER advantage resulting from these institutions, is the greater facility and effect they produce in all the branches of parochial duty ; and particularly in the very important one of catechising. On this most useful mode of conveying and impressing religious truths on the hearts of the young and ignorant it is beside my present purpose to enlarge. I would only observe, that with whatever degree of becoming zeal the most diligent minister may be animated in the discharge of this duty, yet he must be sensible of the frequent difficulties he has to encounter
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from the remissness, ignorance, and obstinacy of parents unblest with, and unconscious of the superior advantages of their children; and from their unwillingness to allow them to profit by that spiritual improvement which the wisdom of our church has provided in this ordinance. These difficulties are much lessened in the parishes where Sunday Schools are established; and each catechist is supplied with a more decent, better informed set of catechumens; who will derive more benefit from his exhortations, admonitions, and discourses; and be much better prepared for that excellent rite, which constitutes a very important part of our triennial meetings.

On these general grounds I build my hopes that much good will ensue from Sunday Schools, discreetly regulated, well conducted, and steadily pursued. One great object should be to provide means of giving permanency to these institutions. Nothing would contribute more to this end than if their support was made a common county concern. A general fund might be established in each county; and a general committee formed to
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communicate with it's several towns and villages. Mr. Morton Pitt's plan furnishes some admirable hints well deserving the attention of all friends of Sunday education. The charity school in many parishes should be connected as much as possible with the Sunday Schools; and a certain period of previous attendance at a Sunday School might be made a necessary qualification in the candidate for a Charity School.

§ 2. THE condition of the churches throughout this diocese demanded attention; and attention became duty in me, where the object was rendering these sacred edifices, dedicated to the public worship of the Almighty, secure at least and decent. To the commendable exertions of my worthy archdeacons; to the assistance of my clergy; and to the ready, and even chearful acquiescence with which the heavy expence, in some instances incident to this necessary work, has been submitted to, it is owing that the repairs have been so well executed. It is but justice to all the parties concerned to bear this public testimony to their respective merits, and to return them my public thanks.

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All that remains, now the task is finished, for me to expect in future is, that Churchwardens make the examination of the churches entrusted to their care the object of their constant attention; and that they rest assured, the most frugal method of managing the rate which it is their office to collect, will be by watching every failure in the building; by immediate application to the proper workmen; and by seeing that the work is completed without delay. Should they, however, unhappily, at any future period, forget their duty, I shall not forget mine; which in this respect consists in regular annual enquiries, whether they observe the directions they are bound to follow.

The report of the Archdeacons is in general favourable to the state into which parsonage houses have actually been put, or are promised to be put, in consequence of their examinations. I am not insensible that the injunctions imposed must, in some instances, from the scanty income of the benefice, have produced temporary inconvenience. But even where the pressure has been heaviest, prudence should have suggested what authority

rity required. To have deferred the repair would only have augmented the charge whenever it was incurred; and those who have felt it most have doubtless regretted that it was not sooner defrayed. Each incumbent will derive from this necessary work every benefit which he can expect from an expence the law exacts, personal comfort in the enjoyment of a more convenient habitation, and the reflection that he secures his family from the much greater burthen which neglect in this particular inevitably entails.

NOTHING short of necessity will induce me, in any instance, to add to the burthens of my Clergy. In all instances I feel the truest anxiety to diminish them, where such diminution can be effected consistently with the justice due to the credit of the church of which they are ministers; to the fair claims of their parishioners in present, and of their successors in future.

SINCE the commencement of our connection, many of you, in building or repairing your respective houses, have availed yourselves of the benefits of an act passed in the
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year 1774, and amended in 1778. Those who may in future be engaged in the same work, will consult their own advantage by following this example. For the steps to be taken, and forms to be observed, they must have recourse to the act.

THE nature and management of that fund for the augmentation of poor livings, which the piety and munificence of Queen Anne bestowed, and the wisdom of Parliament perpetuated, are in general so little understood, that you will probably wish to receive that information respecting both, which, as a governor of this excellent institution, I am enabled to give.

THE revenue of fruits and tenths amounts to near the annual sum of 15,000l. the whole of which, after payment of necessary expences, is vested in government securities, and regularly appropriated to the augmentation of such poor livings as do not exceed 20l. a year. To preclude all possibility of partiality to particular livings, they are drawn by tickets, in the same manner as a state lottery. Whenever 200l. is given for augment-
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ing a living not exceeding 45l. a year, the governors add 200l. and it has the preference to those livings drawn by lot. All livings under 10l. a year were first augmented; then those under 20l. of which there were about 1800. Many of these have received two or three augmentations, according to their fortune in the lottery; and when all have been improved, the bounty will be extended to livings of 25l. or 30l. a year.

It has been supposed by ignorance, or insinuated by malice, that there is a considerable surplus in the hands of the governors, unappropriated to the use of the clergy. But from whatever cause this opinion originated, it is unfounded in fact. Instead of a surplus, the bounty fund, from the great fall of the stocks, was for several years insufficient to answer the appropriated demands, till their rise in 1786 created a surplus; from which the governors augmented, in one day, 192 livings, by granting the sum of 38,000l. In the three succeeding years the augmentations by lot have amounted to 431.

It has been objected, that the governors allow an interest of only two per cent. from whence the notion of a surplus probably took its rise. The reasons which induced them to adopt this plan, were the two following.

1. THE act directs the augmentation money to be laid out in land. But it having been understood that the governors possessed a discretionary power of allowing interest till land could be purchased; conformably to this idea, they for some time allowed five per cent. The consequence was, that money producing a higher interest than land, purchases were neither sought nor made. To instigate the Clergy to more activity in carrying into execution the great object of the legislature, a landed provision, a reduction of interest became unavoidable; and it was reduced accordingly from five to four; from four to three; and in the year 1762 from three to two per cent. The effect has fully justified the wisdom of the measure. As many purchases have been made since that period as in the preceding fifty years. And it is with much satisfaction I can add, made so advantageously, especially during the last

twenty years, as to have produced an interest, upon an average, nearer five than four per cent.

THOUGH only two per cent. is allowed while the money continues unvested in land, yet the remainder of the interest is not lost to the valuable purposes of this charity. It is applied to the augmenting more livings; so that there is no unappropriated surplus, except from two to three thousand pounds in the hands of the treasurer, to answer the constant demands of such a trust. But a still further reason subsists for the reduction of interest. When purchases are proposed and approved, the governors are enabled to advance the original sum, without regard to any accidental fall in the value of the stock; which could not otherwise be effected. And this scheme is much more beneficial to claimants for augmentation, than by payment of a higher interest to have their capital diminished. And it would be impossible by any other mode to make purchases, without keeping a distinct account of the stock bought with each two hundred pounds; and by the subsequent process of selling that exact portion of stock.

Hence fractions must arise; and the stock in each case must be sold before the Clergy could enter into any treaty, or even inquire after purchases; they could not know till the sale was completed what money they would have to lay out; and the difficulties of meeting with land for such small fractional sums would be insurmountable. The purposes for which the bounty revenue was granted are so far from being accomplished, that it has been calculated the livings under 50l. per annum will not, in the ordinary course, receive their complete accomplishment in less than three hundred years.

THE question of commuting tythe for land has been much agitated within the remembrance of the youngest among you: and happy, in my opinion, would it have been for the Parochial Clergy, where the commutation has taken place, had it been canvassed earlier. The respective merits would then have been better understood, and the Clergy less hastily induced, by the specious appearance of an increased income, which could in general be but of short duration, to exchange tythe, sanctified by immemorial usage; confirmed

firmed by a series of legal decisions ; the benefits of which they had for centuries experienced, for a provision, at it's commencement precarious and uncertain, the inconveniences of which remain unfelt in their full extent to the present hour ; but which, unless greatly deceived, I fear will ultimately be felt in the severest degree.

THE only argument in support of the commutation, which has an air of plausibility, is, that it cuts off all occasion of dispute between a minister and his parishioners. Were esteem, harmony, and affection, so essential to the instruction of the first, the benefit of the last, and the comforts of both, unattainable by any other mode, there is no sacrifice which should not gladly be made to secure them. But may it not be asked, whether this argument has not been urged too far on one side, and too easily admitted on the other ? Clamour was raised on this plea, and like all unfounded popular cries, has died away. The truth is, that the circumstances of the Clergy in general must ever render them contented with a moderate composition. They rarely have recourse, uncompelled, to what they can but

ill bear, the heavy expence of litigation. A well known fact corroborates this assertion, and ascertains, that when dragged to the courts at Westminster, the decisions in their favour have been in the proportion of six to one.

THE advantages of tythe to such a body of men as the Parochial Clergy are too well known to require a distinct enumeration. The disadvantages which, after a certain period, must accrue from the commutation, have not yet been sufficiently adverted to. And as application to Parliament for bills of inclosure or partition still continue, and I hope will long continue to take place in this diocese, I hold myself bound to hint, for it would carry me too far to fully state, what I conceive some of those disadvantages are.

By exchanging such a right as tythe for land, the incumbent subjects himself and his successors to all the burthens of landed property ; in which he has only a tenure for life. Repairs, and in process of time most heavy repairs, on buildings and fences from which he was before exempted ; losses by bad and
insolvent

insolvent tenants; a mismanaged and exhausted soil, are among the certain and probable consequences of his ill-judged choice, even to himself. But they must sooner or later inevitably fall on his innocent successors, and leave them without money to stock, without experience to manage a farm, which may constitute their sole subsistence; and which, were the occupying it by the Clergy to become universal, would prove the bane of letters, science, professional studies, and religion.

§ 3. I have already * acquainted you with my general sentiments on the subject of residence; and expressed an anxious wish to find the state of it in this diocese such as might reflect honour on yourselves; answer the just expectations of the world; promote the spiritual and temporal good of your parishioners; and advance the great and glorious interests of Christianity. I readily admitted, that the poverty of some livings prevented the possibility of the incumbent's residing on each. This unhappy imperfection in the provision for the Parochial Clergy,

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* Charge at Primary Visitation, 1783.

left unremedied at the Reformation, has unavoidably given rise to another, by the introduction of Curates. Here, without imputing blame to any, I find myself necessitated to suggest caution to all.

AMONG the various methods which will occur to a good mind to compensate for non-residence, is the choice of a proper Curate. As you are responsible to God and your country for the detriment which your parishes may receive from an improper substitute, I should be deficient in that real regard I bear you, were I not to intreat you, with a zeal which the occasion demands, never to allow private affection; recommendation of friends; the request of men of fortune and patronage, or any motive whatever to influence your choice, but the fitness of the person, and the good of your people. In the more important transactions of civil life, where a man's own personal interests are at stake, he never deposes another to act for him without the most accurate previous information, and the clearest conviction as to the requisite qualifications. Should the ecclesiastic then in his spiritual capacity manifest

nifest less attention, exert less diligence to provide a deputy, whom he thoroughly approves, than the laity at large, and each of you in his secular capacity would use for the advancement of his temporal interests?

ENGAGEMENTS, it is universally confessed, of the most solemn nature, are entered into by each incumbent at his institution. These, he is bound by every tie, whether human or divine, to fulfil; if not in his own person, at least by his substitute. How the obligations can be fulfilled but by a conviction of the sound doctrines, moral habits, and religious principles of the Curate, are questions which each of you who employs one must answer to his own conscience here, and to his Maker hereafter.

THE next step to fixing on a substitute, is the compensation for his services. The same causes which prevent the universality of residence in the incumbent, prevent it, to a certain degree, in the Curate also. But the degree is not so extensive as is too frequently and too easily supposed. Wherever the value of the benefice will allow it, the stipend
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should be such as affords a decent maintenance for a man of a liberal education ; and equal to the supporting that respect, to which, from profession, he is intitled : his duties should be confined, and he actually resident within the precincts of one parish. It were to be wished, for the credit of the Church of England, and the religious instruction of it's members, that this could in all cases be effected. As it cannot, I have only to recommend that the stipend, in all possible circumstances, be such as becomes a clergyman and a scholar to offer ; and a clergyman and a scholar to accept. Whatever is below this standard is a disgrace to both.

THERE can be no one immutable rule established respecting these stipends ; as the peculiar state of each living must create a variation. In general, however, it may be determined, that the stipend should bear a certain proportion to the value of the living and the nature of the duty. And incumbents would do well to remember, that as ecclesiastical revenues were granted for the discharge of ecclesiastical offices, if they do not discharge these offices themselves, they must
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appropriate a certain proportion of the profits to those who do.

THE impropriety, indecency, and inefficacy of serving many and distant churches, which tends to extirpate all sense of religion among the lower ranks of life, and to diminish it among the higher; and which can hardly be avoided, where the stipend is notoriously less than it should be, renders it necessary that an adequate one should be settled on the Curate. That stipend, I trust, each incumbent will fix without my interposition; that I may not reluctantly be compelled to enforce what should flow on his part from the feelings of humanity, heightened and confirmed by a sense of character, and the principles of the gospel.

THAT no Curate should be employed without the knowledge and consent of the Ordinary, no Minister of the Church of England can deny. The reasons, on which this part of it's constitution is founded, are evident. The Canons enjoin the licence; and the incumbent and the Curate are mutually interested that the injunction should be observed.

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Where no licence subsists, the incumbent is responsible for every failure of duty, for every irregularity; and the Curate would be punished as an intruder, were he to be articulated against in the Ecclesiastical Court. But what is more likely to affect him, he is intirely at the mercy of his employer; who may dismiss him whenever he pleases, without being legally bound by any engagements of their verbal agreement. In the mean while the Diocesan is left in utter ignorance, unless from private inquiry, or casual information, whether the church be supplied or not. The legislature, by passing an act towards the close of last year's session of Parliament to exempt all licensed stipendiary Curates from paying stamp duties, has removed the only obstacle to that essential order and regularity which results from a Bishop's knowing who are the Curates in his diocese, where employed, and what their stipends. All of my Clergy who come under the description of this act will, I trust, comply with it's intention, and my request, by procuring nominations from their respective incumbents, and applying as early as may be for licences.

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To the care and fidelity of the Parochial Clergy, the state has committed the custody of baptismal, marriage, and burial registers. However unimportant to the ignorant or inconsiderate this trust may appear, yet, in the better estimate of policy and experience, it ranks as holding a respectable place in the interesting concerns of every well regulated community. On the scrupulous attention with which antient registers are preserved; on the accuracy with which fresh entries are made, frequently depend either the prevention of law suits respecting property, or their decision.

THE condition of the antient registers of this diocese, in common probably with those of other dioceses, is far from being what could be wished; though it has to boast of some of the year 1538. At that æra this wise regulation was established, by Cromwell, Earl of Essex, Vicar General; to whom the Reformation in this country stands much indebted; and to whose meritorious exertions in their behalf, the Parochial Clergy would have had the most solid obligation, had not his premature death cut short both himself and his plans

plans for their benefit. I mean not to insinuate the most distant reflection on my Clergy of the present day. The evil is of a much earlier origin. My sole view in touching on this topic is to request your assistance in remedying the inconveniences, and in guarding against irregularities in future.

THE principal cause to which omissions and errors in names and dates may with most probability be attributed, is not making the entries at the time. Or, should that from peculiar circumstances be impracticable, from not writing memoranda; and inserting them in the register on the first possible opportunity. The register itself should be occasionally examined; and each page signed by the Minister and one of the Churchwardens. In case of sickness or absence of the incumbent, the officiating Clergyman should write the proper entry on a separate paper, to be carefully preserved till recovery or return enables the incumbent to insert the contents in the register. But nothing, I am confident, will induce any of you to consign this task to the parish clerk, in abuse of the trust, and in defiance of law.

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WITHOUT adhering to these, or similar rules, to which others might be added, a parochial register ceases to be what it purports, and what it is understood to be, an authentic record; to the authenticity of which courts of law usually pay so much deference in questions of the greatest nicety and magnitude. It would contribute much to the weight of evidence deducible from these registers, were the names and surnames of the parents inserted, in marriages and burials, as well as in baptisms. But exclusive of every other consideration, there is one which more peculiarly affects the Clergy; since want of exactness, in entering the day of birth as well as of baptism, is occasionally productive of difficulty to candidates for orders.

REAL and extensive benefits would, in my coolest judgment, result from the introduction of a better form of register than that at present in common use. Ascertaining claims of property, especially maternal property, and the investigation of lineal and collateral descents, would be among those benefits. But whatever my own sentiments on this subject may be, I shall readily acquiesce in that collective

lective opinion which I so lately requested you to give.

THE Parochial benefactions, which in different parts of this diocese have been bequeathed to the poor; to the endowment of schools; or to the improvement of the Minister's income, are objects too important not to demand your watchful care, that they are applied to the benevolent purposes to which they were destined, where they still continue; and to recover such as are discontinued, where clear proofs that they were actually left for those purposes can be obtained.

I need not attempt the exciting a temperate, yet persevering zeal, which each of you, I am persuaded, must feel in the prosecution of a duty owing to the helpless and the ignorant of your respective cures, as well as to yourselves and successors. Nor do I mean to impose a heavier task than that which arises from accurate inquiry; and from the subsequent communication of your researches to me. With the communication your business ceases and mine begins. What further trouble may attend the correction of abuses,

abuses, or the means of recovering donations to their lawful proprietors, it is both my province and my inclination to undertake.

WHAT I have hitherto said under this third section will apply to Incumbents, and to Curates; to the elder and the younger Clergy of my diocese. What I have further to observe I recommend chiefly to the attention of my younger Clergy, whether Priests or Deacons; it regards their studies, their avocations, and their dress.

To begin with the last. You are reminded at the very commencement of your profession, that a peculiarity of dress is necessary to your order. However much the decent sobriety of clerical dress be broken in upon by indecorous deviations from the professional colour, there are certain insurmountable distinctions, which nothing but an abjuration of your order can remove. This mixture of dress, half laical, half clerical, betrays an impatience of that decorum which your profession requires of you; a reluctant submission to the discipline it demands; a worldly-mindedness, which distracts you between in-

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compatible pursuits : in short, any thing rather than attachment to that calling, to which, under the most serious assurances, you were admitted. Be persuaded there is something in the frivolities of dress, and in other what you may think trifling deviations from your professional character, which conveys to the minds of the serious part of mankind at large, and of your own people in particular, an impression, if not of absolute turpitude, at least of indifference to your profession ; which is always injurious to your character, and very detrimental to the interests of religion.

BUT every inducement which can be suggested for professional proprieties of dress, applies still more strongly to your avocations. Your instructions to your people become nugatory at least, if not supported by the consistency of your conduct. Very few are able, and still fewer are willing, to distinguish between the doctrine and the teacher. If your conduct direct one way, and your doctrine another, it will be at the expence of your sincerity, and the efficacy of your instructions. Your people naturally expect, and they have a right to expect, that your conduct and example

ample should be a comment on your doctrine. The quiet, decorum, and reserve of the clerical character are incompatible with the boisterous amusements of the field, the turbulent sensuality of the table, and the frequent pursuit of fashionable dissipations.

BEFORE ill habits are established, it requires but little resolution or self-denial to resist them. And I know not of any preventive or antidote to the improprieties before mentioned, so easy, so useful, so honourable, as a close application to your clerical studies. The study of the scriptures is a part of every Christian's duty; but with us it is peculiarly and professionally so. With us too it is connected with a great variety of learning; which, while it is necessary to estimate the difficulties of scripture, whether they belong to the language or the subject, will, if you judge for yourselves, give employment for all your classical knowledge, reasoning powers, and philosophical attainments. And so far the pursuit of your studies becomes a perpetual source of amusement and advantage. But it has besides more moral good consequences than many of you are perhaps aware of. It

is intimately connected with all the several branches of your duty. Application to your studies implies a constant residence on your cures; it induces those habits of temperance and retirement, so necessary, so ornamental to your situation; it detaches you from a variety of amusements and expences, which, if they do not immediately involve you in distress, unfit you for the business of your profession. It contributes therefore most essentially to form that professional character which gives life; and, if I may so express myself, gives truth both to your public and private instructions; a character which will insure to you the love and respect of your people; reflect credit on your order; and, what is more valuable, will secure to you the approbation of your own mind, for the due discharge of those solemn engagements, to the performance of which you pledged yourself at your ordination.

§ 4. On the topic of titles to orders I am unwilling to insist, from the perfect confidence I feel that none of you would so intirely forget what he owes to himself, as to attempt so disgraceful an imposition.

TESTI-

TESTIMONIALS for orders and preferment, I fear, for the credit of the Clergy, the honour of the Church of England, and the interests of religion, are too often considered in another view, and as resting on other ground. We are here too apt to be misled by the strange prejudice of the times, that testimonials are matters of mere form; and to be influenced by a good nature mistaken and misapplied. I confess myself at a loss to conceive what may not be included under the term form, if the most solemn attestation, not only negative, but positive; not only from vague report, but from personal knowledge for the time certified, to a character recommended for the strictest purity of life, and soundness of doctrine, as qualifications for becoming a public teacher of the gospel, and a public example of it's precepts, can be comprehended under that appellation. On the veracity of the subscribers the Bishop must rely in ordination, institution, and licence. If he be deceived, I need not represent in how cruel a situation he is placed; since the consequences will be imputed by the world to his supineness and neglect. But the consequences will not be con-

fin'd solely to him; they will be extended to the most valuable interests of your order, of religion, and of mankind. By the introduction of an unfit or disreputable member, the first is dishonoured, and the two last injured. He occupies a place in a society, from which his education, habits of life, imperfections, and perhaps even his vices, should have excluded him; and he may eventually, by the prostitution of patronage, and betraying the trust which it implies, obtain those professional emoluments which should never be the reward but of talents, industry, and virtue.

I am well aware that you will not unfrequently be pressed hard by the importunity of friends; by the tender feelings of your nature; by an unwillingness to be thought austere; by the hope of future amendment; by commiseration of distress; and by the prospect of the advantages which may accrue. These are motives which may, at the moment, operate on the minds even of the best of men; and would occasionally bear down all resistance, unless the aids of reason and religion be called in. Let the cause be tried at their bar, and you cannot long hesitate on
which

which hide the truth lies. Let any man coolly consult his own heart, and ask himself whether on similar pretences he would recommend to an office of civil trust; advance a deliberate falsehood; and abuse the confidence reposed in him? Should the spiritual and eternal interests of thousands be sacrificed to the temporal interests of an individual? Should affection so far bias the judgment, as to make you willing instruments in fixing a relation or a friend in an employment, in which he must disgrace you, himself, and his whole order?

I have insisted the more earnestly on this topic, from it's importance to yourselves, to your fellow creatures, to the church of which you are ministers, and to religion. May the light in which I have placed this most serious and growing evil, strike you as forcibly as it does me; and induce you, from the considerations which have been urged, to sign, or refuse to sign, the testimonials to which your subscription may hereafter be solicited.

Your vigilance and concern in this respect I shall make it my business to second, by re-

quiring adequate proofs of literary qualifications. Without entering at large into their extent, I will just point out a very prevailing mistake with regard to these qualifications for the first order; and, through you, address myself to future candidates for the ministry. The mistake to which I allude is, that a slight proficiency in the Greek and Latin languages is a sufficient preparation for Deacon's orders. So far from thinking a slight proficiency in the learned languages sufficient, although I think a considerable proficiency in them necessary, I do not consider even the greatest proficiency in them alone sufficient. Why it is not sufficient, a little reflection will convince you. A candidate for orders in the Church of England must, before his admission, subscribe to it's articles. But can he conscientiously subscribe to those articles without being acquainted with their grounds and reasons? Can he know those grounds and reasons without a very diligent study, not only of the books of the New Testament which contain them, but of such books as have been written to explain them? The perusal of the books immediately necessary lies indeed within a small compass; but
it

it requires thought, self-knowledge, and time to form those principles, and that temper of mind, which can alone properly judge of the sacred office. Nor will a superficial perusal of the best books enable any one to possess, what every Christian Minister ought to "have ready," a reason for the truth of those articles of faith, which by his subscription he professes to believe, and by his office he undertakes to teach.

I am aware of the inefficacy of general directions. I have therefore given, in the Appendix to this Address, a list of books, in which I expect my candidates for orders to be prepared. They form indeed a very small part of a complete course of clerical studies; but they contain whatever is indispensably necessary for a Minister of the English Church at his admission to know. His future progress must depend on his future exertions. And he will be animated in that progress, by reflecting, that he lives in an age of light and knowledge more universally diffused among all ranks of men, than in any which has preceded it since the revival of letters; that literary deficiency is
doubly

doubly dishonourable in the members of an order expressly dedicated to learning; that the world will not be urged to virtue, nor deterred from vice, but by the abilities of the established teachers of religion; and that religion itself can neither be explained, nor supported, but by the general learning, and professional attainments of the Clergy.

IN the communication of these sentiments, Reverend Brethren, I have been anxious to select such topics as appear to me intitled to your best attention as citizens of the state, and as ministers of the established church. They have been chosen as affecting the interests of religion, the credit of your order, and the honour of this diocese; as calculated to promote a spirit of regularity; a love of your sacred profession; and a zeal to manifest that love by a conscientious concern, both public and private, to your respective Cures; to residence, as the only effectual means of proving that attention; to every branch of your holy function; and to the modest display of those Christian virtues which dignify and adorn it. My sentiments are those of my heart; my language and my conduct towards

(43)
wards you, during our seven years connection,
have in no instance been influenced by any
motive but a sense of what I conceive will
contribute to the advancement of your weight
and happiness; but by a studious endeavour
to mark my attachment to a Clergy, who, I
flatter myself, are not unattached to me; and
to discharge my own duty, by reminding you
of yours.

I am,
REVEREND BRETHREN,
With the truest esteem,
Your affectionate Friend and Brother.

S. S A R U M.

Salisbury, Oct. 16,
1789.

A P P E N-

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A P P E N D I X.

The C O N T E N T S.

- I. DIRECTIONS relative to the Instruments which are to be presented to the BISHOP for obtaining Orders, Licence to a Cure, and Institution to a Benefice; and also relative to the legal Requisites subsequent to the two last.
- II. What is expected from Candidates for Orders at their Examination.



No. I.

DIRECTIONS
RELATING TO
ORDERS, INSTITUTIONS,
AND
LICENCES,
IN THE
DIOCESE OF SARUM.

DIRECTIONS with respect to **ORDERS.**

*The Papers which the Candidate must send to
the Bishop are,*

1. **A** Signification of his name and place
of abode, with that of the nearest
post town, and of his intention to offer him-
self for the holy order of Deacon or Priest.

2. A letter testimonial of his good life and
behaviour for the three last years, from his
college; or, if he is not of either university,
from three beneficed Clergymen, according
to

to the form here subjoined ; to be counter-signed (if they are not of this Diocese) by the Bishop of the Diocese wherein they are beneficed.

3. A certificate of his age from the register book, under the hands of the minister and churchwardens of the parish where he was born.

4. A sufficient title ; which must be either a presentation to some living in this Diocese, or a nomination to some Cure therein, according to the form here subjoined ; and in the latter case, accompanied with a letter from the Incumbent to the Bishop, assigning his reasons for wanting a curate.

5. IF the candidate is not of either university, or has left it any considerable time, he is likewise to produce a certificate of publication having been made in the church of the parish where he resides, on a Sunday, at least one month before the Ordination, of his intention to offer himself for holy orders, according to the form here subjoined.

6. IF the candidate comes for Priest's Orders, he must send or bring with him his Deacon's Orders.

7. IF

7. IF the candidate remains on the Curacy which was his title for Deacon's Orders, a letter from his Rector or Vicar, attesting this, will be a sufficient title. But if, since he was ordained Deacon, he has removed to another Cure, a fresh title in the usual form is necessary.

FORMS *referred to in the foregoing* DIRECTIONS.

FORM of a LETTER TESTIMONIAL
for ORDERS.

*To the Right Reverend Father in God, SHUTE,
by Divine Permission, Lord Bishop of SARUM.*

WHEREAS our beloved in Christ, A. B. hath declared unto us his intention of offering himself a candidate for the holy order of Deacon (or Priest); and for that end hath requested of us a letter testimonial of his life and good behaviour, We therefore whose names are hereunto subscribed, do testify that we have personally known the life and behaviour of the said A. B. for the space of three years last past, and that he hath during that

D

time

time lived piously, soberly, and honestly; applied himself diligently to his studies; and hath not at any time (as far as we know or believe) maintained in writing, or otherwise, any opinion contrary to the doctrine or discipline of the Church of England. And, moreover, We do believe in our consciences, that the said A. B. is worthy to be admitted to the holy order of Deacon (or Priest). In testimony whereof, we have hereunto set our hands, this day of
in the year of our Lord

FORM of a TITLE for ORDERS.

*To the Right Reverend Father in God, SHUTE,
by Divine Permission, Lord Bishop of SARUM.*

THESE are to certify your Lordship, that I, A. B. Rector (or Vicar) of
in the county of and your
Lordship's Diocese of Sarum, do hereby nominate and appoint C. D. to perform the
office of a Curate in my church of _____
aforesaid, if your Lordship shall approve
thereof; and I do promise your Lordship that
I will

I will allow him the yearly sum of _____
for his maintenance in the same,
and continue him, with your Lordship's ap-
probation, to officiate in my said church,
either until he shall be provided with some
ecclesiastical preferment, or your Lordship
shall for any fault by him committed, think
fit to remove him from the office aforesaid.
And I do solemnly declare that I do not
fraudulently give this certificate only to in-
title the said _____ to receive holy orders,
but with a real intention to employ him in
my said church, according to what is before
expressed: as witness my hand this _____ day
of _____ in the year of our Lord

[This form, omitting the last clause, may be used for the nomination of a stipendiary Curate.]

FORM of a CERTIFICATE of PUBLICATION in the CHURCH.

WHEREAS E. F. of this parish, intends to offer himself a candidate for the holy order of Deacons (or Priests) at the ensuing Ordination of the Lord Bishop of Sarum, at
on the Day of
next; This is to give notice,
that if any person can shew sufficient cause,
D 2 just

just impediment, or notable crime, for which the said E. F. ought not to be admitted to that holy order, he may now declare the same, or give notice thereof to the Bishop of Sarum.

THE above notice was publicly read in the parish church of _____ in the county of _____ during the time of divine service, on Sunday the day of _____ 17 _____ and no objections were made

Witneffes,

{ Rector
Vicar
Curate

} Churchwardens.

ALL these instruments necessary for orders must be sent to the Bishop at least twenty days before the day of ordination; and, if by the post, in covers not exceeding two ounces weight. If the papers are not sent in time, it may be too late to correct mistakes, and the candidate will be disappointed of his ordination.

THE Clergy of this Diocese are solemnly entreated to be very careful and conscientious
in

in signing testimonials, and not to consider them as mere matters of form. They are in general the only means of learning the moral characters of the persons who bring them; and if Bishops are misled in so material a point, the consequence to religion must be very fatal, and the guilt of those who deceive them very great.

As some persons have offered themselves for Curacies who have never been ordained; others with false letters of orders; and others of immoral characters; it is most earnestly recommended to the Clergy not to accept a Curate from another Diocese, without previously transmitting to the Bishop of this, an authenticated testimonial from the Bishop or Ordinary from whence he comes, and his letters of orders.

DIRECTIONS for INSTITUTION.

Before Institution.

THE Presentation to be tendered to the Bishop, and left with him to be considered.

THE orders of Deacon and Priest to be exhibited to the Bishop, according to the 39th canon.

A testimonial of the good life and behaviour of the person presented, according to the 39th canon, and the form here subjoined : and if he bring a testimonial from another Diocese, it must be countersigned by the Bishop of that Diocese.

After Institution.

It is necessary for the person instituted to compound for his first fruits, at the office of First Fruits in the Temple, according to stat. 26 Hen. VIII. c. 3. § 2. unless it be a living that is discharged, either as being a Vicarage not exceeding 10l. a year; or a Rectory not exceeding 6l. 13s. 4d. a year in the King's books, and so discharged by 1 Eliz. c. 4. § 29. or as not exceeding 50l. a year clear value, and so discharged by stat. 5 Anne, c. 24. § 1.

To pay the tenths at the office in the Temple, every year before the end of April, unless the living is discharged by the stat. 5 Anne, as being under 50l. a year, clear value.

To

To carry the mandate of induction to the proper officer; to the archdeacon, or other person to whom it is directed; and upon induction to receive a certificate from the person who inducts.

To read in the church the morning and evening prayer, and declare his assent and consent thereto within two months after induction, unless dispensed with by the Ordinary upon some lawful impediment, according to the stat. 13, 14 Car. II. c. 4. § 6. and in that case within one month after the impediment is removed.

AND, if it be a Benefice with Cure, to read the Thirty-nine Articles, in the time of divine service, with a declaration of his unfeigned assent thereto, within two months after Induction, by stat. 13 and 14 Car. II. but by stat. 23 Geo. II. c. 28. if the Thirty-nine Articles are read at the time of reading the morning and evening prayer, it is sufficient.

To make in the church during divine service, within three months after institution, the declaration that he will conform to the liturgy of the church of England, as it is now
by

by law established; and to read the Bishop's certificate of having made and subscribed it, unless dispensed with; (*i. e.*) any dispensation granted with respect to reading the morning and evening prayer, will, by stat. 23 Geo. II. extend to the declaration of conformity.

To take the oaths within six months after Institution, either in one of the courts in Westminster Hall, or at the General Quarter Sessions of the county, city, or place where he shall reside.

CERTIFICATE OF INDUCTION.

WE whose names are underwritten do hereby certify and declare, that A. B. Rector of C. within the Diocese of D. in the county of E. was in the presence of us inducted into the real, actual, and corporal possession of the church of C. aforesaid, together with all the rights, profits, and appurtenances thereunto belonging, by F. G. Rector of H. on the day of in the year of our Lord by virtue of certain mandatory letters under the hand and seal of Bishop of [or I. K. Archdeacon of L. in the said Diocese]

cese] and directed to all and singular the Clerks, &c. &c. And all this we promise to testify upon our oaths, if at any time we shall be lawfully thereunto required. In witness whereof we have hereunto set our hands, this day of
in the year of our Lord

CERTIFICATE of having read the COM-
MON PRAYER, made the DECLARATION, &c. &c.

WE whose names are underwritten do hereby certify and declare, that A. B. Rector of C. within the Diocese of D. and county of E. did, on the day of
in the year of our Lord being
the Lord's day, read in his parish church
aforesaid, *openly, publicly, and solemnly*, the
morning and evening prayers appointed to
be read by and according to the book en-
titled " The Book of Common Prayer, and
" Administration of Sacraments, and other
" Rites and Ceremonies of the Church, ac-
" cording to the use of the Church of Eng-
" land, together with the Psalter or Psalms
" of

“ of David, pointed as they are to be sung
 “ or said in Churches; and the Form and
 “ Manner of making, ordaining, and con-
 “ secrating of Bishops, Priests, and Deacons,”
 at the time thereby appointed; and after
 such reading thereof did *openly* and *publicly*,
 before the congregation there assembled, de-
 clare his unfeigned assent and consent to the
 use of all things therein contained and pre-
 scribed in these words following: “ I A. B.
 “ do here declare my unfeigned assent and
 “ consent to all and every thing contained
 “ and prescribed in and by the book entitled
 “ The Book of Common Prayer, and Admi-
 “ nistration of the Sacraments, and other
 “ Rites and Ceremonies of the Church, ac-
 “ cording to the use of the church of England,
 “ together with the Psalter or Psalms of
 “ David, pointed as they are to be sung or
 “ said in Churches; and the Form or Man-
 “ ner of making, ordaining, and conse-
 “ crating of Bishops, Priests, and Deacons;”
Also that he did *publicly* and *openly* on the
 day and in the year aforesaid [if it be done on
 the same day; but if it be done on any other
 day, then the same must be set forth accord-
 ingly, or it may be certified separately in a
 separate

separate certificate] in the parish church
aforesaid, in the presence of the congrega-
tion then assembled, in the time of divine ser-
vice, read a certificate under the hand and
seal of the Right Rev. Father in God the
Lord Bishop of Sarum, in these words
following [here insert the very words of
the Certificate] and immediately after the
reading thereof, at the same time, and in
the same place, the congregation afore-
said, being then and there present, did read
the declaration or acknowledgment con-
tained in the said certificate, to wit, " I
" A. B. do declare, that I will conform to
" the Liturgy of the Church of England, as
" it is now by Law established." And lastly,
that he did, on the day and in the year afore-
said, read the articles of religion, commonly
called the XXXIX Articles, agreed upon in
convocation in the year of our Lord one
thousand five hundred sixty and two, in the
parish church aforesaid, in the time of com-
mon prayer there, and did declare his un-
feigned assent thereunto. And these things
we promise to testify upon our oaths, if at
any time we shall be lawfully thereunto re-
quired. In witness whereof we have here-
unto set our hands this day of
in the year of our Lord

Lordship's Dioceſe and Jurisdiction, and for
 that end hath deſired of us a Letter Testimo-
 nial of his life and behaviour : We, therefore,
 whoſe names are under-written, do teſtify and
 declare, from our perſonal knowledge of the
 life and behaviour of the ſaid A. B. for the ſpace
 of three years laſt paſt, that he hath, during
 that time, lived piously, ſoberly, and honeſtly ;
 nor hath he, at any time, (as far as we know
 or believe) written, taught, or held, any thing
 contrary to the doctrine or diſcipline of the
 Church of England. In witneſs whereof we
 have hereunto ſet our hands, this
 Day of in the year of our Lord

No.

No. II.

FROM the time any person determines upon entering into Holy Orders, previous to his actual application to the study of divinity as a profession, he should attentively read such books as are calculated to form his mind to habits of seriousness, reflection, and purity of life. With this view, to a frequent perusal of the moral parts of both Testaments, let him add that of

Scott's Christian Life.

Mason's Self-Knowledge, and

The great Importance of a Religious Life.

At his examination, the candidate for Deacon's Orders in this Diocese is expected to be prepared in the following books; and to write on some sacred subject in English and in Latin.

Greek Testament.

Bishop Percy's Key to the New Testament.

Bishop Gibson's Pastoral Letter.

Grotius de Veritate Rel. Christianæ. &

Welshman on the Articles.

Wheatley on the Common Prayer.

THE

THE candidate for Priest's Orders is expected to be prepared in the following books ; and to write on some sacred subject in English and in Latin.

Greek Testament.

Bishop Wilkins on Natural Religion.

Collyer's Sacred Interpreter.

Bishop Pearson on the Creed.

Bishop Burnet on the Articles.

Bishop Stillingfleet's *Origines Sacrae*.

Hooker's Ecclesiastical Polity, particularly the 5th Book.

NONE will be admitted as candidates for either order who have not at Oxford attended one complete course of the Regius Professor of Divinity's Lectures ; and at Cambridge, of the Norrifian Professor. A proof of such attendance will be required, by producing a certificate from the Professor.

F I N I S.

The candidate for a seat in the
House of Commons is required to be
and to write certain books in English
and in Latin.

These books are
1. A History of the Christian Religion
2. A History of the Christian Church
3. A History of the Christian Kingdom
4. A History of the Christian Empire
5. A History of the Christian World
6. A History of the Christian Universe
7. A History of the Christian Creation
8. A History of the Christian Destruction
9. A History of the Christian Resurrection
10. A History of the Christian Judgment
11. A History of the Christian Glory
12. A History of the Christian Kingdom
13. A History of the Christian Empire
14. A History of the Christian World
15. A History of the Christian Universe
16. A History of the Christian Creation
17. A History of the Christian Destruction
18. A History of the Christian Resurrection
19. A History of the Christian Judgment
20. A History of the Christian Glory

Notes will be admitted as candidates
either under who have not at Oxford
one complete copy of the History of the
of the Norman Franchise. A proof of
attendance will be required by producing a
certificate from the Professor.

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